speaking in plain language: "To a purely knowing being knowledge would be indifferent."—Not the quality but the quantity of faith and devputness distinguishes us from the pious, the believers. We are content with less. But should one of them cry out to us: " Be content and show yourselves contented !" we could easily answer: " As a matter of fact, we do not belong to the most discontented class. : But you, if your faith makes you happy, show yourselves to be happy. Your faces have always done more harm to your faith than our reasons ! If that glad message of your Bible were written in your faces, you would not need to demand belief in the authority of that book in such stiff-necked fashion. Your words, your actions should continually make the Bible superfluous—in fact, through you a new Bible should continually come into being. As it is, your apologia for Christianity is rooted in your unchristianity, and with your defence you write your own condemnation. If you, however, should wish to emerge from your dissatisfaction with Christianity, you should ponder over the experience of two thousand years, which, clothed in the modest form of a question, may be voiced as follows: "If Christ really intended to redeem the world, may he not be said to have failed ?"

99.

THE POET AS GUIDE TO THE FUTURE. —All the surplus poetical force that still exists in modern humanity, but is not used under our conditions of life, should (without any deduction) be devotfed to